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# *The* Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: Institutional or "Outdoor" Assistance—Which?*



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## THE CROAKER

*Once, on the edge of a pleasant pool,  
Under the banks, where 'twas dark and cool;  
Where the bushes over the water hung  
And rushes nodded and grasses swung,  
Just where the crick flows out the bog  
There lived a grumpy and mean old frog  
Who'd set all day in the mud and soak  
And jest do nothin' but croak and croak.*

*Then a blackbird hollered, "I say, yer know,  
What's the matter down there below?  
Are you in trouble? or pain? or what?"  
The frog sez, "Mine is an orful lot,  
Nothin' but mud, and dirt, and slime  
Fer me to look at jest all ther time:  
It's a dirty world"—so the old fool spoke,  
"Croakity—croakity—croakity—croak."*

*"But yer lookin' down," the blackbird said,  
"Look at the blossoms overhead;  
Look at the lovely summer skies;  
Look at the bees and the butterflies,—  
Look up, young feller; why, bless my soul,  
Yer lookin' down in a mus' rat hole."  
But still with a gurglin' sob and choke  
The blamed ole critter would only croak.*

*And a wise ole turtle, who boarded near  
Sez to the blackbird, "Friend, see here,  
Don't shed no tear over him, for he  
Is low down just cause he likes ter be:  
He's one of them kind er chumps that's glad  
Ter be so miserable like and sad:  
I'll tell yer sumpin that ain't no joke:  
Don't waste no sorrow on folks that croak."*

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# NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

Vol. 28 NOVEMBER, 1932 No. 3

**ARMISTICE** November eleventh, a momentous day in the world's history, witnesses each year the observance of an armistice; "A brief suspension of hostilities; a truce"—*Webster*. And that precisely is what it is—a truce; a brief suspension. Not the fruits of Armageddon, "a great battle fought out on 'the great day of God' between the powers of good and evil." That day apparently is yet to come, for humans in their weakness and childish belief in worldly powers have already forgotten the horrors of 1914-1918. Even now, fourteen years after, are they permitting a condition to be created which may at any moment lead to conflagration, another universal clash of arms in behalf of—what? Not surely Justice and Truth, which is found only in the way of Light.

Selfishness and sectionalism are rampant. Politicians, statesmen, economists, apparently unmindful of the utter ruin of war, its wasteful profligacy and disregard of human life, the searing scourge of human souls, the deadening effect upon the whole race, still seek their selfish aims, at any cost, in the same old sinister way.

What shall stop this thing? Does France with her monstrous military machine presume to think that in her might lies right? Does Soviet Russia in the complete destruction of all the spiritual supports of a great people suppose that in her course lies perfect human happiness? Shall we in this enlightened country foster the hope that in great worldly possessions lies the salvation of humanity. Not so, while hundreds of millions of humans live in daily dread of starvation, in stark and abject misery, lacking the bare essentials of life.

When nationalism and sectionalism are broken down; when a correct world view is had of things and much of the mythical "truth" instilled by present systems of education is abandoned, and in its place a wider humanitarian conception of life in its broadest aspects and universal application substituted; when the products of the sea, the factory and the field are not distributed to the favored few, but spread with a beneficent impartiality through all the peoples of the world; in short, when truth and light prevail, will the dawn of a new day begin and Armistice Day take on a new significance, a hope of better things.

Freemasons can, if they will, spread the gospel of our gentle Craft, teach to others, by their example, the beneficent aims of its origins, break down the barriers of superstition, and substitute therefor a truer conception of man's mission here on earth.

By self-study and everyday application of Masonic principles they can stand as examples of a life more nearly ideal; for all men to point to, and strive to attain.

High ideals! Yes!—but without vision, without freedom from the stifling effects of a civilization based largely on crass materialism no progress can be made, nor hope held out for better days ahead—nothing but the weary winding of the wheel of Fate endlessly turning on its axis, getting nowhere and bringing no hope for future.

**SUPERFLUOUS** Public re-enactments of historic episodes may have a value. We doubt it. Too often these affairs are amateurish in performance, incorrect in essential detail, and so utterly unlike the original event as to make them if not actually ridiculous—at least incongruous.

The history-making episodes sought to portray were the result of a fervent phase of patriotic impulse and no true copies can be made. What attempts to reproduce them lack is the true motive actuating the original participants. Thus pageantry promoters many years after the event are apt to weaken the story, dissipating in some measure the historic value of the event.

Perhaps, if it gives pleasure to pageant promoters and a variety of participants, to show in some graphic manner the early events of American history, the cause of education may be helped, and we may overlook the courteously disguised amusement of a descendant of Lord Cornwallis when as in a recent tableau he saw in mimicry his illustrious ancestor surrender his sword to General Washington, for instance. We suspect there was little theatrical stuff in the original act.

Now comes the Masonic fraternity, or a unit of it, portraying the laying of the cornerstone of the Capitol at Washington. The pictures we have seen of this event certainly do not flatter those earlier brethren.

It is well known that Freemasonry has played a very important part in the development of the best of American institutions, but to continually advertise Masonic participation in such incidents as that of the cornerstone-laying seems superfluous. Enemies to the Craft, and they are numerous, are likely to get the impression that "the Masons" are "rubbing it in" on the rest of the people in a more or less spectacular manner.

Fortunately our brethren rarely allow themselves to be persuaded into these public exhibitions, and the better sense of the Craft is, we believe, against emphasizing unduly deeds which after all, are but the fruit of upright living and the recognition by authority of Masonic ability to rise to occasions and dignify them.

(Continued on Page 64)

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# Institutional or "Outdoor" Assistance—Which?

## A Monthly Symposium

The Editors

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH A. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

## INSTITUTIONAL OR "OUTDOOR" ASSISTANCE—WHICH?

By ALFRED H. MOORHOUSE  
Editor Masonic Craftsman, Boston

THIS question, brought up by Brother Fetterly, is one which distracts many, has caused much heart-searching, and yet, I believe, can be handled best through the medium of the individual lodge.



There exists in almost every jurisdiction a "Home" for the occupancy of "guests" of the fraternity, who from a multiplicity of causes have reached a condition in life where they are no longer able to look after themselves and are, in consequence, a direct charge upon the fraternity. Many of these Homes are beautiful buildings, delightfully situated, well equipped and admirably administered. Poignant memories will come to mind when a visit is recalled to one of them and the loving care with which the occupants are treated is remembered. Men and women may, and do, spend their declining days here in an atmosphere conducive to utmost comfort, without a care.

Barring unfortunate incompatibilities inherent to human associations and occasional difficulties individuals experience in acquiescing always to the common good, a Masonic Home can epitomize the acme of effort to make our unfortunate brethren, and other dependents, happy.

Charity—that compelling and greatest of virtues, about which the fraternity descants, is a subject in which every individual Mason is concerned. It is the affair of all of us. We cannot, being Masons, avoid its responsibilities.

Just whether or not the Home in the generally accepted sense of that term, is always the best medium for the care of the indigent or unfortunate Mason is a matter for the lodge itself, guided by its relief committee. If it is deemed advisable and expedient to support an applicant for assistance quietly in the privacy of an individual domicile, that course is desirable. If, on the other hand, the "Home" seems to be the best place for the individual, and local circumstances will determine this, every reasonable effort should be made to secure admission of the applicant—if found worthy.

A condition to be guarded against is that of fostering any semblance of institutionalism. Relief committees should always comprise the best available men in the lodge; they should ever be diligent and zealous for the comfort and happiness of those within their care; never should graft, favoritism, or any semblance

of paternalism be permitted to intrude itself into the care of the afflicted. Appointments to administrative staffs should always be most carefully made and continually checked. Expense—and this is an important item—should be carefully supervised. We know of homes where the annual cost of inmates is very much greater than it need be—overstaffed places with functionaries who consider themselves first, and generally last. The Home staff is no place for men who have been failures in civil life. The staff of a Home should be imbued with the true spirit of Freemasonry, that there may be no reflection cast upon the Craft nor any thought other than a feeling of gratitude that such a humanitarian agency exists. This ideal situation unfortunately does not always exist.

There are cases where individuals may, with a greater degree of comfort, be better placed with a private family outside the Home. These cases are, as we have said before, local matters. The demands made upon a lodge cannot always be met in full; they are too great, particularly in times like the present. What can be done is to spread the cement of brotherly love and affection through the broad mantle of Charity over all those with a proper claim upon their brethren, so that no one may feel he is neglected or that the Craft is not fulfilling its plain duty in a degree commensurate with its resources.

Responsibility rests upon Grand Lodge, through its Home administrative machinery, to see that abuses are not allowed to creep into the operative functions of the Home, and the treatment of its inmates. Traffic in human happiness or weakness is unthinkable. Broad humanitarianism and kindly sympathy should govern—always.

## IN FAVOR OF DIRECT RELIEF

By JOS. E. MORCOMBE  
Editor Masonic World, San Francisco

THE distribution of Masonic charity has of late become a subject of new urgency. There is in all jurisdictions serious inquiry and far-reaching discussion as to efficiency and economy of methods in use. Controversy is between advocates of institutional vs. direct relief. This is no new debate; for years brothers have been at sharp difference upon the question.



The Masonic Home of institutional relief is at best a necessary evil. It represents an attempt to handle a situation resulting from the building up of great industrial centers. The Craft has been confronted by needs that were not contemplated in the past. Masonic aid extended to



the destitute or dependent ones was naturally and for long a personal matter; it was incidental and temporary. No provision was made to put into operation a scheme of long-continued assistance for the unfortunate. Masons and their families were, in the past, of the self-supporting class, and but seldom forced to call upon their fellows for relief.

The growth of huge urban populations, with extreme fluctuations of employment, and a notably precarious existence for the masses, presented problems that affected Masonry, in common with all other social agencies. Lodges multiplied beyond need or safety, and men of all kinds were swept into the fraternity. Many of those who become wards of the Craft are of the outworn machinery of the industrial centers. It may perhaps be stated fairly that the jurisdictions embracing the larger cities, intensively industrialized, can manage the matter of relief only by institutional method. The needy ones are not home-folks, firmly rooted to the soil, with tendrils reaching out to other contacts and points of support in the community. It is a fact to be stated frankly that very many inmates of Masonic Homes have been mere drifters and wastrels. Such persons can be cared for in no other way than through the institution.

The Masonic Home has developed along certain lines that are patently injurious. There has been a tendency, discernible in speech and writing, to boast of elaborate plants maintained. The public is given to understand that in these places the indigent and the dependents are maintained in luxurious idleness, with every want or desire anticipated. As a consequence many a shiftless and improvident man has entered the fraternity, regarding it as a very cheap insurance society. Then again lodges are inclined to shirk their rightful burdens, and selfish relatives who find presence of the aged ones of the family inconvenient, seek to shift responsibility to grand lodge, with result that these institutions are filled and the demand for more room increases yearly. Many grand lodges have reached the limit, and their spokesmen are now telling the facts that should have been made known years ago.

The scene changes and is more encouraging when one contemplates the jurisdictions where relief is direct; where there are no great sums invested in bricks and mortar with expensive personnel necessary for maintenance and administration. The dollar expended for relief goes almost in its entirety to those in need. The old couple, who have served their day of usefulness, are made secure and content. They remain in the little home, made sacred by the joys and sorrows of the past. They are not torn up by the roots, in attempt to transplant them to an alien soil. The orphaned children are placed in real homes, where under Masonic influence and guardianship the offspring of deceased brothers can grow in normal surroundings to places of usefulness, and without the peculiar taint that institutionalism, even of the best, puts upon the young mind. All this is secured at the very minimum of cost.

But the Home idea has been infectious. Such institutions have been established and are maintained with increasing difficulty in jurisdictions where they were and are not needed. A senseless rivalry has put in-

ordinate burdens upon the lodges, when the more simple method would have met every demand, and at a cost well within the ability of the brothers to meet.

It seems to this writer, knowing both methods from close observation—in Iowa with its representative plan of direct relief, and California, with its two splendidly maintained Homes, that every argument is in favor of the former plan. It is matter for easy comparison. As to which plan best accords with Masonic ideals there can be no real question.

### INSTITUTIONAL PLAN PREFERRED

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

**T**WO angles must be taken into consideration in any discussion as to the relative advantages of the institutional plan of providing relief for dependent members of the Masonic fraternity, and that of caring for them at their homes or at the homes of relatives. One is the welfare and happiness of the unfortunates and the other is the expense involved. Under present economic conditions only the most thoughtless will attempt to dismiss the question of costs as needlessly mercenary.



Whether it is better, from the standpoint of the individual assisted, to be domiciled in a well-appointed and well-conducted home, or to receive a monthly or annual stipend with which to support himself as best he may, in a large measure depends upon the man and the conditions which surround him. Some men will be happiest in an institution, others will get more out of life on the outside. Obedience to regulations is essential in an institution, and if the necessary regulations constantly irritate an individual he will be either unhappy or troublesome, generally both. To some the freedom of individual action which may be retained by remaining outside of an institution is of paramount importance.

When it comes to the care which a man receives under the two plans, the institutional method has a most decided advantage. His every needful material want is provided under the best of conditions, supplemented by generous social entertainment and recreation. The amount allotted to "outside" dependents is necessarily meager, and will provide but little beyond the bare necessities of life, if he attempts to sustain himself independently, and if he makes his home with others some of the allowances frequently fails to be expended for his own needs.

The relative cost to the grand lodge of the two plans is easily ascertainable, with the probability that the annual per capita cost in an institution is materially greater than the amount usually paid to outside dependents. The overhead cost of maintaining a Masonic Home which cares for several hundred guests is substantial and must be added to the per capita cost of operation. On the other hand, the possibility of being imposed upon by outside pensioners is a bit

greater, as in a recent case where a pension of this kind was complacently drawn by relatives for some time after the legitimate recipient had passed away.

To sum up, the writer is of the opinion that from the standpoint of benefit to the dependent the institutional plan is by far the better, and in caring for orphans it is the only practical plan. With regard to the resources of the grand lodge, the individual plan will be found to be more economical, and therefore by this method assistance can be extended to a greater number of members with the funds available.

While not involved in the present discussion, the question of the extent to which grand lodges should go in caring for the aged should be seriously considered. Masonry does not exist for the sole purpose of providing homes for its aged members. Grand lodge homes have a habit of growing larger and more expensive. Additional features are added from time to time for the convenience and comfort of the inmates until in some cases they enjoy greater advantages than are available to many of those whose contributions make these homes possible. Many grand lodges are finding that the maintenance of a home demands as high as 75 per cent of their total revenues, and the expense is still increasing. What began as an incidental part of grand lodge work has grown to be its major activity, and while no one will begrudge any relief that may be extended to superannuated Masons and their immediate dependents, the element of reasonableness should be given due consideration, for the welfare of the institution as a whole.

### OUTDOOR RELIEF vs. THE INSTITUTIONAL PLAN

By JAMES H. FETTERLY

Editor *Masonic Tidings*, Milwaukee

**F**OR several years there have been two schools of thought relative to the best method of administering Masonic relief to the aged and needy. On the one hand is the idea of removing such cases to a Ma-



sonic institution built for the purpose—Masonic Home—and a considerable school of thinkers has asserted the superiority of the plan of caring for such cases in their own homes by regular monthly grants of money. It is to a discussion of these two plans the present symposium is directed. To simplify the discussion the institutional plan will be designated as the Pennsylvania plan while the individual or outdoor relief plan will be called the Iowa plan.

At the outset, it should be understood that today thirty-eight states or grand jurisdictions have Masonic Homes (institutional plan) while the others give relief individually. Iowa and Maine are the outstanding exponents of individual relief, while Pennsylvania and New York each have two or more Masonic institutions.

With the back-ground thus sketched in, let us proceed with a discussion of the respective merits and demerits of each plan.

It can be assumed at the beginning that the institution can give closer supervision to the inmates, and surround them with greater luxuries; can supply them with a greater variety of food and can otherwise better care for their purely physical welfare, better than can be given under the outdoor relief plan. Institutions of that character are almost invariably set in beautiful surroundings, amid luxurious flower beds, and set off by stately driveways lined with beautiful trees—veritable garden spots of beauty and fragrance.

Usually, too, the interior comforts provided for the inmates (guests so-called) are far better than they ever had at home. Tiled floors covered with rich carpets, furniture richly upholstered, high-ceilinged and scrupulously clean corridors and parlors, with steam heat, running water and all the other appurtenances of the up-to-date establishment, all make for elegance. Not always for comfort and ease.

More important still is the sport of the management. Many Masonic Homes are managed by real Masons, guided and influenced entirely by love and consideration. Some are not. Those fortunate enough to live in institutions where such a spirit exists are probably as happy as the average could be outside his own home. Those in the latter class of Home, are unhappy, miserable and dejected.

It must be remembered that in most cases, the guests (?) at these Homes are old men and women who have come from localities where they have lived for years. They have been forcibly uprooted and replanted in a new location, amid totally new surroundings. All the habits of a life-time are uprooted in a day. New faces, new quarters, new rules, new everything, meets them at every turn.

Nothing but an overwhelming love and sympathetic understanding on the part of the management, can in any way make up for all the things that are missed. Too often that love and understanding are missing. The result is supreme unhappiness and misery.

Better far, in our opinion, is a crust and a cup of cold water, supplied by the hands of neighbors and friends, given in a spirit of love and enjoyed amid accustomed surroundings. There may be no antique rugs on the parlor floor and the heat may come from the old kitchen stove; but there is the old rocking chair, the old pipe and no strange, new disturbing rules to forget.

In many, many cases, my brothers, \$25 a month administered in the old home surroundings, through some understanding lodge brother, will buy more real comfort, ease and actual happiness than the \$50 or \$75 per month it takes to support each guest (?) at a Masonic Home.

There has so far been no reference in this discussion to the financial side of the affair although that has its importance. The annual cost of caring for one person in a Masonic Home ranges from \$600 to \$900. In Wisconsin 75 cents out of our \$1.25 per capita tax, goes to the maintenance of our Masonic Home. In addition the institution has an endowment fund of



\$200,000, the annual earnings of which also go to the Home.

After all, the main question is the happiness, comfort and contentment of our unfortunate brethren and their wives. In view of our experience, these objects can best be achieved by individual relief given directly, amid the home surroundings of the recipient — not by the institutional method.

## EDITORIAL

(Continued from Page 60)

**WEST** Reynold E. Blight, LL.D., 33°, K.T., editor-in-chief of *The Masonic Digest*, which is published monthly in Los Angeles, California, lets loose a blast in his "editorial reconnaissance" of October which may well disturb the complacency of the Freemason who has any faith at all in things within the Craft as they are now constituted.

He says "Masonic Education Fails," then goes on to tell "How to Do It," emphasizing "Big Stories," and "Scrapping Masonic Education." He advocates "Shortening the Ritual" and enumerates "Things Omitted"—all in all he does a very thorough job of wrecking the present program of the Craft and substituting therefor a not overly well-conceived or considered program of his own.

As the prospectus for a "yellow" type of Freemasonry our distinguished contemporary's suggested contributions are admirable, but it is difficult to see, at least here in the effete East, how any such criticism as he has expressed is justified, nor how, by the substitution of his own ideas, the fraternity could be benefited.

We all are entitled to our opinion, however, but we cannot conceive of any serious student of Craft matters taking seriously such radical suggestions as that expressed in *The Digest*.

## The Past Master

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Fortunate the lodge which has many; poor that body of Masonry in which past masters have lost the interest with which they once presided in the East.

The honorable station of past master is usually honored by the brethren; generally it is considered as second in importance only to that of the presiding master. And he is a wise and good master who sees to it that the brethren of his lodge understand that "Past Master" is no empty title, but carries with it certain rights and privileges, certain duties and responsibilities, all set forth in the general body of Masonic law, although differing in some respects in different jurisdictions; certain unwritten attributes which become more or less important according to the character and abilities of the individual past master.

It has been well settled in this country, as it is in England, that a past master has no inherent, inviolable right of membership in the grand lodge, such as is possessed by the master of a lodge. But in many American jurisdictions, by action of the grand lodge, past masters are members of the grand lodge. In some

It may be that in the fair state of California effects of the autumnal equinox or an undue ruffling of the usually *Pacific* Ocean has prompted this particular diatribe and brought into play mental processes that are ordinarily quiescent—at any rate we refuse to accept the views expressed by our learned contemporary as the carefully considered results of any complete analysis of existing conditions.

**FINANCES** Now and then there comes to the editorial desk a brief printed synopsis or financial statement of a lodge and with interest is noted the figures pertaining to its annual operations.

It's a good plan to keep members informed as to the status of lodge funds and one to be commended.

There are many men who for various reasons are unable to attend annual meetings, where reports are read. Besides, those who do attend frequently find it difficult to retain the detailed figures of income and outgo, for which reason we recommend to every lodge the practice of mailing to the members with the notice immediately following the annual meeting a statement of the financial condition of the lodge.

The cost involved is very small; the work of compilation has already been done, and the recipient will feel a more direct and personal interest in a matter in which he is directly concerned. He will, likewise, have brought home to him through the medium of actual figures, a responsibility, in which he has a share, with whatever pleasure or lack of it he may feel in a knowledge of the lodge's sound or unsound financial condition.

Industrial enterprises find it good policy to keep their shareholders informed as to the condition of their finances. Why shouldn't individual Freemasons be treated with equal frankness and confidence?

jurisdictions they are full voting members; in others they have but a fraction of a vote, all the past masters of a lodge having one vote between them on any grand lodge question to be decided by a vote by lodges. Whether full voting members of grand lodge, or members with but a fraction of a vote, they are such by action of their own grand lodge, and not by inherent right.

Before the formation of the mother grand lodge in England in 1717, when general assemblies of Masons were held, past masters were as much a part of that body as the members of the Craft. But the old constitutions of the mother grand lodge did not recognize past masters as members of the grand lodge. Dermott's "Ahiman Rezon" of 1778, quoting Anderson's edition of the "Old and New Regulations," says: "Past masters of warranted lodges on record are allowed this privilege (membership in grand lodge) while they continue to be members of any regular lodge." But his previous edition of this same work does not contain this statement, and Preston refers to the grand lodge,

at the laying of the corner stone of Covent Garden Theater, in London, by the Prince of Wales as grand master, in these words: "The grand lodge was opened by Charles March, Esq., attended by the masters and wardens of all the regular lodges"; he does not mention past masters as a part of the grand lodge.

For a while, following the union between the rival grand lodges in England in 1813, existing past masters were members of the grand lodge. This was a compromise; so was the action of the Grand Lodge of New York in 1858, when, after its union with a schismatic body, it specified that past masters who had attained that rank prior to 1849 should continue as members of the grand lodge.

These past masters, of course, have long since gone the way of all flesh; past masters who are now members of grand lodges are made so by the action of those grand lodges, and not by inherent right. But the very fact that a past master may receive such recognition at the hands of his grand lodge, which ordinarily would not be given to brethren not past masters (except wardens), must be considered as one of the rights and privileges of a past master.

Past masters are said by Mackey to possess the right to preside over their lodges, in the absence of the master, and on the invitation of the senior warden, or in his absence, the junior warden.

According to the ancient laws of Masonry, which give a master very large powers, any master Mason may be called to the chair by a master. Here the question is as to who may be called to the chair by a warden, who has congregated the lodge in the absence of the master. The great Masonic jurist gives unqualified endorsement to the idea that then only a warden, or a past master, with the consent of the presiding warden, can preside over a lodge, and counts this as among the rights of a past master. However true this may be in this specific case, the practice and the law in many jurisdictions gives to the master the right to put any brother in the chair for the time being, remaining, of course, responsible for the acts of his temporary appointee, and for the acts of his lodge during such incumbency.

It may be considered a moot question as to just when a master becomes a past master. He is installed as master "until your successor be regularly elected and installed." From this point of view the master is master until his successor has been made master by installation; in other words, the right to install his successor is inherent in the office of master, and not past master. Under the law of Masonry, however, for this purpose masters and past masters are identical: the master really becomes a past master when, after election he "passes the chair" in an emergent lodge of past masters, or when, as a virtual past master, made so in a chapter, he is elected master of his lodge. In those few American jurisdictions in which the elected master is not required to receive the past master's degree, prior to installation, a master does not become a past master until his successor is installed.

The right to install his successor is inherent; the privilege of delegating that duty to another is within the power of any worshipful master. He should not delegate the installing power to any brother who has

not himself been installed, in order that the succession of the Oriental Chair be unbroken, from regularly installed master to master-elect, regularly to be installed. Therefore, in most jurisdictions, the installation power which is a right of the master, may be considered also a privilege of past masters.

A very important right of all past masters is that of being elected to the office of master, without again serving as warden. Perhaps no regulation is more zealously guarded by grand lodges than this, which dates in print from 1722 (Old Charges), that no Mason may be elected or installed a master who has not been regularly elected, installed and served as a warden. There are exceptions; when a new lodge is constituted, a brother who has not been elected and installed as warden may be elected and installed as master; when no wardens in a lodge will accept election to the East, a brother may be elected from the floor, provided a dispensation is secured from the grand master. A past master may be elected master of a lodge (whether of the lodge over which he once presided or another is immaterial) without such dispensation.

A past master has no inherent right to a "seat in the East." The master alone has the right to sit there (The grand master or his authorized deputy excepted). It is the master's right to ask any one to sit on his right or left, and he frequently does invite the past masters to take such seats. This is a pretty courtesy, recognizing their experience and wisdom. Such an initiation becomes a privilege, but it is not inherent in the rank of past master.

Only a past master has the right to wear a past master's jewel, or a past master's apron. He may possess neither, but he has the right to wear both, and these rights cannot be taken away from him except by grand lodge or as part of an act of depriving him of other rights, as when he may be suspended, expelled, excluded from the lodge, or dropped N. P. D. The giving of a past master's jewel by the lodge is a beautiful custom, a recognition of devoted service, but it is not mandatory on a lodge to present such a jewel if it does not desire to do so. No lodge, however, would take from a past master the right to wear such a jewel if, for instance, he bought it for himself! But a grand lodge may rule against either or both.

In this country the usual past master's jewel is a pair of compasses (called compass in six jurisdictions) extended sixty degrees on the quadrant, or fourth of a circle, inclosing the sun in the center. The sun in the East is the symbol of Light; he who has shed it upon his brethren, as a past master wears it that all men may know him to be of those who have dispensed "good and wholesome instruction." The compasses, dedicated to the Craft, admonish him of his status among the brethren; he is again upon the level with his craft, and governed as they are governed. The compasses are a never ending reminder that the past master, of all Masons most particularly, since he has been elevated to the Oriental Chair of Wisdom, must circumscribe his desires and keep his passions within due bounds.

In England the square on a quadrant was formerly used as a past master's jewel; now it is universally the



master's square from which hangs the Forty-seventh Problem of Euclid.

The past master who has presided over a lodge, and the past master who has, as a past master, affiliated with it, have the same status. Affiliation confers on the affiliate all the rights and privileges which inure to Masons who are members of that lodge by right of having been raised in it.

In a jurisdiction in which past masters are voting members of grand lodge, a past master who affiliates with a lodge, whether the lodge over which he presided is within that jurisdiction or another, becomes a member of that grand lodge. This could be changed by regulation of grand lodge; grand lodges may, and not infrequently do, make local rules and laws not wholly in consonance with the Old Charges, the Ancient Laws, and even the Landmarks! But the facts are as stated; an affiliated past master inherently has the same rights and privileges as the past master who has presided over the lodge of which both are now members.

Actual past masters and virtual past masters, however, are a very different matter.

In most jurisdictions (not all) an elected master must either be a virtual past master (have received the degree of past master from a chapter of Capitular Masonry empowered to confer it), or "pass the chair" in an emergent lodge of actual past masters, convened for the purpose.

The virtual past master who receives that degree in a chapter thereby secures none of the rights and privileges which belong to an actual past master.

In most jurisdictions the virtual past master is not even permitted in a lodge of past masters unless he is a master-elect; in some few he is. In none is the virtual

past master, not a master-elect, given any of the rights and privileges of an actual past master.

So much for the law and customs, the usage and the facts. Far beyond all these go the spiritual rights and privileges of the past master, great or small as the man is small or great. These are valued by the brethren as the past master values them; and he must value them by a plumb line, like that which the Lord set "in the midst of my people Israel," erected within himself.

If he has been a hard working, able, conscientious master, sincerely desirous of the welfare of his lodge and its brethren, thinking only of their good, of his opportunities for service, of the humility with which he should assume the East and the dignity and wisdom with which he should preside, the honorable station of past master will be honored by its possessor, honored by those who know that he has earned it.

If he has been but a "title hunter," a master who has "gotten by" with the least effort, his work poor, his presence in the East a brake upon the lodge, he can hardly look with real pleasure upon his past master's jewel nor can his brethren give him much honor in his station.

One of the unwritten usages of the fraternity, it is well known to all the Craft that the honors of Masonry are in the wearer, rather than in the conferring. The past master who has earned his title by loyal, faithful service will be honored for it all his life, though he who has failed to earn it may wear the largest and most expensive jewels, the most bedecorated of past master's aprons, and receive from his brethren no recognition beyond that of formality.

The honorable station of past master cannot be honored by the brethren if it is not honored by its possessor.

## The Lost Word

By MANLEY P. HALL

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*The following article, released for publication herein by special permission of the author, will be read with much interest by Masonic students who seek a deeper interpretation of our ritual and symbols than is ordinarily taught in the monitorial lectures. Mr. Hall is the author of a very popular book, "The Lost Keys of Freemasonry, Or The Secret of Hiram Abiff," of which eighteen thousand copies have been printed in several editions. This 128-page cloth bound book is now available in a rearranged fourth edition, with seven original illustrations, and can be obtained at a special introductory price of \$1.10, postpaid, from the Macoy Publishing and Masonic Supply Co., 35 West 32nd St., New York.*

life buried amidst the ruins of his fallen temple and restore it to its rightful place again as the keystone of his spiritual arch.

When studying ancient Masonry we are dealing with one of the first revelations of what we know as the Wisdom Teachings. Like other great mysteries, it consists of solutions of problems of everyday existence. It may seem of little use to us now to study these ancient abstract symbols, but in time every student will realize that the things he now casts aside as worthless are the jewels which one day he will need. Like the centaur in the zodiac, man is eternally striving to lift his human consciousness from the body of the animal; and in the three-runged ladder of Masonry we find the three great steps which are necessary for this liberation. These three steps are the three grand divisions of human consciousness. We can briefly define them as materiality, intellectuality, and spirituality. They also represent action on the lowest rung, emotion on the central, and mentality on the highest. All human

beings are lifting themselves up to God by climbing these three steps that lead to liberation.

When we have united these three manifestations into a harmonious balance, we then have the Flaming Triangle. The ancients declared God, as the dot in the circle, to be unknowable, but that He manifested through His three witnesses—the Father, the Son and the Holy Spirit. Now the same is true with man. The God in each of us can manifest only through His three witnesses. The Father manifests through our thoughts, the Son through our emotions, and the Holy Spirit through our actions. When we balance our thoughts, our desires and our actions, we have an equilateral triangle. When man's purified life energies radiate through these three witnesses, we then have a halo of flame added to the triangle, in the center of which is God—the unknowable and unthinkable One, the Yod or flaming letter of the Hebrew alphabet; the Abyss which no one can understand but from which all things come. The life of this Unknown pours outward through the triangle, which in the higher degrees is surrounded by a halo of flame. The halo is the soul built from the transmuted thought, action, and desire—the eternal triangle of God.

Among Masonic symbols is the beehive, called the symbol of industry, for it clearly demonstrates how man should co-operate with his fellow man for the mutual development of all. It, however, contains a much deeper message, for each living soul is a bee that travels through life and gathers the pollen of wisdom from the environments and experiences of life, as the bee gathers the honey from the heart of the flower, so each of us should extract the spiritual nectar from each happening, from joy, from each sorrow, and incorporate it into the great bee-hive of experience—the soul-body of man. In the same way it is said that the spiritual energies in man eternally take the life forces he is transmuting and carry them up into the bee-hive in the brain, where is kept the honey or oil necessary for the sustenance of life.

The ancient gods are said to have lived on nectar and not to have eaten or drunk like other men. It is quite true that the honey gained or extracted from coping with the problems of everyday life, is the food of the higher man. While we eat at the well-laden board, it would be well for us to consider whether or not the spiritual man is also nourished and developed by the things which we have transmuted in our lives.

An ancient philosopher once said that the bee extracts honey from the pollen of the flower, while from the same source the spider extracts poison. The problem which then confronts us is: Are we bees or spiders? Do we transform the experiences of life into honey or do we change them into poison? Do they lift us, (they should) or do we eternally kick against the pricks?

Many people become soured by experience, but the wise one takes the honey and builds it into the beehive of his own spiritual nature.

It is well for us also to consider the Grip of the Lion's Paw, one of the world's most ancient symbols of initiation. In ancient times the neophyte on his way through the mysteries of Egypt's temple was finally buried in a great stone coffin for the dead, later to be raised to life again by the master initiate in his

robes of blue and gold. When the candidate was thus raised, the grand master wore upon his arm and hand like a glove, the paw of a lion, and it was said of the newly raised disciple that he had been brought life by the "grip of the lion's paw." The Hebrew letter Yod (which is used in the center of the triangle and is sometimes a symbol of spirit because of its flame-like appearance) means, according to the Qabbalist, a hand that is stretched forth. We understand this to symbolize the Sun Spirit in man, which is said to be enthroned in the sign of Leo, the lion of Judah. And as the fruits of the fields and the seedlings are grown and developed through the sun's rays, so it is said that the crystallization of man is broken up and dispelled by the light of the spiritual sun which raises the dead with its power and liberates the latencies of life. The spirit in man, with its eyes that see in the dark, is ever striving to lift the lower side of his own nature to union with itself. When the lower man is thus raised from materiality by the higher ideals, which unfold within his own being, it is then said that the spirit of light and truth has raised the candidate for initiation by the "grip of the lion's paw."

It is well to notice the symbolism of the two Johns, as we find them in the Masonic rituals. John means "ram", and the ram is symbolical of the animal passions and propensities of man. In John the Baptist, dressed in the skins of animals, these passions are untransmuted; while in John the Evangelist, they have been transmuted until the vehicles and powers which they represent have become the beloved disciples of the Christ life in man.

We often hear the expression, "riding the goat" or "climbing the greased pole." This is of symbolic import to those who have eyes to see, for when man masters his lower animal nature he can say honestly that he is "riding the goat"; and if he cannot ride the goat he cannot enter the temple of initiation. The greased pole which he must climb refers undoubtedly to the spinal column; and it is only when the consciousness of man climbs up this column into the brain that he can take the degrees of Freemasonry.

The subject of the Lost Word should be considered as an individual problem. Man himself—that is, the true principle—may be called the Lost Word; but it is better to say that it is a certain something radiating from man which constitutes a password recognized by all the members of the Craft. When man, as the architect of his temple, abuses and destroys the life energies within himself, then the builder, after having been murdered by the three lower bodies, carries to the tomb with him where he is laid the Word which is the proof of his position.

Abuse of mental, physical, or spiritual powers results in the murder of energy; and when this energy is lost, man loses with it the Sacred Word. Our lives—our thoughts, desires, and actions are the living threefold password by which a master builder knows his kin; and when the student seeks admittance to the inner rooms, he must present at the temple gates the credentials of a purified body and balanced mind. No price can buy this Sacred Word, no degrees can bestow it. But when within ourselves the dead builder is raised to life once more, he himself speaks the Word.



and upon the Philosopher's Stone built within himself is engraved the living name of the Divine.

It is only when this builder is raised that the symbols of mortality can be changed into those of immortality. Our bodies are the urn containing the ashes of Hiram, our lives are the broken pillars, crystallization is the coffin, and disintegration is the open grave. But above all the sprig of evergreen, promising life to those who raise the serpent power, and showing that under the debris of the temple lies the body of the builder who is raised whenever we so live that the divine life within is given expression.

There are many of these wonderful Masonic symbols handed down to us from the forgotten past, symbols whose meanings long lost have been buried beneath the mantel of materiality. The true Mason, the child of light, still cries out for liberation, and the empty throne of Egypt still waits for the King of the Sun who was killed. All the world still waits for Balder; for the crucified Christ to roll away the stone and rise from the tomb of matter, bringing His own tomb with Him.

When the man has so lived that he can understand this wonderful problem, then the great Eye or center of consciousness is enabled to see out through the clean glass of a purified body. The mysteries of true Masonry, long concealed from the profane, and then understood; and the new master, donning his robes of blue and gold, follows in the footsteps of the immortals who are climbing step by step the ladder leading

upward to the Seven Stars. Far above, the Ark—the source of life—floats over the water of oblivion on high and sends its messages down to the lower man through the cabletow. When this point is reached, the door in the "G" is closed forever, for the dot has returned to the circle: the three-fold spirit and the threefold body are linked together in the eternal Seal of Solomon. Then does the cornerstone which the building rejected become again the head of the corner and man—the capstone long missing from the Universal Temple—is again in place. The daily occurrences of life are sharpening our senses and developing our faculties. These are the tools of the Craft—the mallet, the chisel, and the rule—and with these self-developed tools we are slowly truing the rough ashlar or cube into a finished block for the Universal Temple. It is only then that we become Initiates of the Flame, for only then does light take the place of darkness. As we wander through the vaulted chambers of our own being, we then learn the meaning of the vaulted chambers of the temple; and as the initiatory ritual unfolds before our eyes we should recognize in it the recapitulation of our own being, the unfoldment of our own consciousness, and the story of our own lives. With this thought in mind we are able to understand not only why the Atlanteans of old worshipped the rising sun, but also how the modern symbolized this sun as Hiram, the highborn, who, when he rises to the top of the temple, places a golden stone upon it and raises to life all things in man.

## On Being Installed

By A WORSHIPFUL MASTER

Brethren: When I was a young Mason I looked with awe upon the office of Worshipful Master. Now that I have been installed in it I feel more awe than ever before. At the time of my election I enjoyed a natural sense of pride in the honor you conferred upon me; now that I have assumed the gavel, a consciousness of the responsibility it entails has crowded out all such personal feelings.

This is an ancient office, and its antiquity is at once a Worshipful Master's despair and his hope: his despair, because he cannot expect to measure up to standards the centuries have set; his hope, because he has a beaten path to follow. It is not necessary for him to discover his duties, to create his authority, or to invest the functions he is to perform; long ago they were instituted and defined. It is only necessary for him to follow a chart laid down by the wisdom of many generations.

The office belongs to the lodge. I am only too well aware that it is not my personal possession. I shall not presume to undertake to revise or reform it to suit my private personality; whatever idiosyncrasies of manner or peculiarities of character I may have you will expect me to set aside. The man is not the jewel for which the office is a setting. I shall not seek to make the office conform to me; I shall try to conform myself to it.

No man sits in the East in his capacity as a private person. He is no longer himself; he is the Worshipful Master. The private man with his predilections and prejudices must disappear in order that only the officer may remain. He is not to *play* a part; he is to *be* a part. To a superficial glamour which goes with place and power; to the incumbent himself it is one of the most humbling and exacting of all the duties his position places upon him. It means that if his most intimate private friend deserves to be rebuked he must rebuke him; it means that if he must give instructions to those who are far wiser than himself he must instruct them; it means that whatever limitations, whatever sense of failing and shortcoming he may be conscious of, he must sacrifice to the demands of his position.

Too much emphasis cannot be given to the fact that this is an office. There is such a one as the Worshipful Master, but far above him stands the Worshipful Mastership. The Master is not the office, he is only the servant of the office. His duty is not to do everything the position demands, but only to see that it is done. Those demands far exceed any individual's abilities or powers; he must call into service to his office other men as they are needed, ten if they are required, or fifty, one committee or a dozen.

The title carried by that office is not an empty one. The form of the organization of a lodge is peculiar to

Freemasonry. In almost all the countless clubs, societies and similar organizations members may determine by ballot from time to time not only what their organization is to do, but also what it is to be; and their chief officer is merely a president; that is, he presides. His sole function is to administer parliamentary rules. The system of Masonry is fundamentally different from that; we cannot determine by ballot what Masonry is; that is already unchangeably fixed by the Ancient Landmarks; except within certain limits we cannot by ballot even decide what the lodge is to do, because most of its doings are set or prescribed by the constitutions, the by-laws, and other established regulations. And the Master of a lodge is not suffered merely to preside, merely to act as an umpire of debate; he is an executive in the literal sense, a Master, who must answer to his superiors not only for himself but for his lodge.

The powers conferred upon him are exactly equated by those responsibilities. Unless he is to fail utterly he must wield those powers without fear or favor, and very often despite his own private preferences. There is in all this no danger of tyranny or arbitrariness. Each of his powers is defined by law; every prerogative is rooted in responsibility; for each of his privileges he is answerable. All of his functions exist not for his

own private indulgence, but are services to the brotherhood—services ancient, necessary, unalterable.

I have said that the Worshipful Master is not a person but an office. Let me add that each of you is also an office. "Brother Mason" is a title as much as "Worshipful Master," or as "Grand Master." We meet here not as men but as Masons. You come here, you share in this work, you participate in this fellowship, in your capacity of lodge member. Elsewhere you appear in other capacities, as the member of a family, as neighbor, as intimate friend, as employee or employer; Here you come in your capacity as a Master Mason. When a man becomes a master Mason, he subdues his passions and he leaves his sectarian prejudices and his jealousies of place or position. What it means to be a Master is clearly defined by the ritual and permanently regulated by the laws. All that I as your new Worshipful Master ask of you by way of support of my endeavors is that throughout the year you faithfully act the part of Master Masons.

I am the Worshipful Master. It is necessary for some brother to be. I shall not expect you to honor me for that fact; if you honor me at all, let it be only for the small measure in which, under the guidance of the G. A. O. T. U., I may live up to the demands and opportunities of so important an office.

## Goethe, Freemason

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Germany celebrated this year the Centennial of the death of her greatest man of letters, Johann Wolfgang Von Goethe, as the United States celebrated the bicentennial of the birth of George Washington, her greatest general, statesman and president.

Both were Freemasons.

It is a continual puzzle to Masons, why Washington's biographers so seldom—almost never—mention either his Masonic correspondence, membership and Mastership, or the tremendous, if quiet, influence which Freemasonry had upon his life, character and activities.

The same puzzle exists about the biographers of the great German poet. To an interested and understanding Freemason, his works are replete with Masonic allusions; some of them obviously inspired by Masonic teachings. To the profane, this influence may be non-existent; perhaps it is because so few of the passionate admirers of the great German, who have sung the ever-increasing chorus of praise for his life and labors, have been Masons, and therefore have no background of Craft understanding.

Many of his biographers put great stress upon his stay in Strassburg and his studies of Gothic architecture, particularly under the tutelage of the great thinker, Herder, who is credited with inspiring Goethe with his love—even his veneration—for Gothic buildings. Freemasons will see in this stay in Strassburg, where the great Gothic minster dominated his thought with its beauty, the progenitor of that desire to know more of the Craft which had built it—a desire to be

gratified when he was thirty-one years of age. He was initiated in Lodge Amalia, at Weimar (where he lived most of his life and where he died) on the eve of the Feast of St. John the Baptist, in 1780.

Just how or why he became a Mason we do not know; neither can we know much of what impression his initiation made upon him. For it must not be supposed that the Masonry practiced then by Lodge Amalia was the Masonry we know, although doubtless it held some of our essentials.

The lodge at Weimar was then under the "Rite of Strict Observance," that curious compound of politics, religion and knights templarism. Of this rite Mackey says:

The *Rite of Strict Observance* was a modification of Freemasonry, based on the Order of Knights Templar, and introduced into Germany in 1754 by its founder, the Baron von Hund. It was divided into the following seven degrees: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Scottish Master; 5. Novice; 6. Templar; 7. Professed Knight. According to the system of the founder of this rite, upon the death of Jacques de Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Auvergne, with two Commanders and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the Order. Aumont was nominated Grand



Master at a Chapter held on St. John's Day, 1313. To avoid persecution the Knights became Freemasons. In 1361, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order under the veil of Freemasonry, spread rapidly through France, Germany, Spain, Portugal and elsewhere. These events constituted the principal subject of many of the Degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practices. The great doctrine contended for by the followers of this Rite was, that every true Mason is a Knight Templar. The seeds of death were sown in the Strict Observance

by its very fundamental—that the “Unknown Superiors” supposed to be at its head, would communicate valued esoteric, not to say occult, secrets to its initiates. Obviously, no such secrets were ever communicated and on the truth of history vanquishing the fiction that the Strict Observance was really connected with the old order of chivalry, the Rite died.

Luckily for Goethe's feeling for the Ancient Craft he had the advantage of a great admiration for Lessing—indeed, for all we know to the contrary, it may have been Lessing's love for Freemasonry which first led Goethe to seek the light. Goethe was far too broad-minded a man, and much too deep a thinker, to condemn all that he found good in the Lodge at Weimar, merely because it dropped from under his feet almost as he secured a foothold!

Two years after Goethe's initiation, the Rite of the Strict Observance received its death blow, and Frederick Ludwig Schroeder, one of Germany's greatest actors and an ardent Freemason, brought his influence to bear upon German Freemasonry. Dissatisfied then (as thousands of devoted Freemasons are dissatisfied today when any one attempts to “improve” upon ritual or doctrine) Schroeder, as Master of Lodge Emanuel at Hamburg, resolved to attempt a complete reformation of Masonry in Germany, to rid it of all its corruptions, “advanced” degrees, spurious Rites and fantastic “side orders,” founded on alchemy, Rosicrucianism, Hermetic philosophy, even upon magic and mysticism.

His theory was that, ‘spite of the traditions of the Steinmetzen, Freemasonry had begun in Gothic England and spread to the continent. According to his belief, the English Book of Constitutions and the English ritual held the only pure Freemasonry. Securing a copy of “Jachin and Boaz,” Schroeder translated it and made it the foundation of that which speedily became known as Schroeder's Rite or Schroeder's system. It was adopted by the Provincial Grand Lodge in 1801 and, later, by many other German Lodges. The Hamburg Grand Lodge, under which Lodge Amalia now holds, still works according to this system. (How the “Gentleman belonging to the Jerufelam lodge” who wrote the pamphlet, would have turned in his grave had he known how his famous expose was to be used!)

Otto Caspari, historian, Goethe admirer and Masonic enthusiast, couples Goethe and Schroeder in the change of working of Lodge Amalia. He says:

“Frederich Ludwig Schroeder was the man who,

meantime, made his appearance as the reformer of Freemasonry. He also went to Weimar and succeeded in persuading Goethe and the Duke Carl Augustus to take an interest in his system. Amalia Lodge accepted Schroeder's system and in 1808 opened its Temple again.”

“Jachin and Boaz” may be found in any good Masonic library. The modern Freemason will miss much that he knows in its pages, and find much that he does not know as Masonry, but he will also see that many essential Masonic principles are therein set forth.

Goethe remained a member of Amalia Lodge to the day of his death. What was to him the “new system” must have made a far greater appeal than the Rite of Strict Observance. Shortened, abbreviated, scanty as is the Masonry set forth in “Jachin and Boaz,” to us who are heirs of the rich ritual and symbolism of Preston, Oliver, Desaugliers *et al*, it is yet *Masonic*, which the Strict Observance can hardly be considered to be in the light by which we moderns see. At any rate, Goethe embraced the Schroeder system as the real and Ancient Freemasonry, and it was this which influenced both his life and his writings.

Because Goethe was a follower of Spinoza, ignorant fanatics have falsely accused him of atheism; a charge as ridiculous as it is unfounded. No one today finds Spinoza atheistic; no one ever read Goethe to find anything but a humble marvelling at the greatness of a nature he could not comprehend. Goethe stands awestruck before creation; his characters are often blinded by the magnificence of the Cosmos. Goethe revered the Bible; merely because he could not accept the narrow definition of God and heaven which were the professions of his time, he has been thought by the ignorant to have denied the God all his works praise by their spirit of reverence for nature and its miracles.

Throughout the works of this greatest of German poets—a genius so stupendous that he is not infrequently bracketed with Shakespeare—are countless Masonic thoughts, ideas, references, allusions. Some of these, like those found in Kipling, are evidently conscious and intentional. Others—and these the Masonic student of Goethe loves best—are as evidently without intent; they are but the breathing into poem or drama of those ideas of life, death, hereafter, moral principles and ethical doctrine, which, inculcated by Freemasonry, were a part of Goethe's life.

To English speaking Masons Goethe's best known Masonic work is the short poem “Mason Lodge.” It can be found in any collection of Goethe's works, and in Volume Twenty of the Little Masonic Library. It is given in full here, not only for purposes of short discussion, but because, by some unaccountable and distressing error, the first five lines, which are the keynote of the whole poem, are omitted in the new (1929) Clegg edition of Mackey's Encyclopedia.

The translation is that of Thomas Carlyle:

*But heard are the Voices—  
The Mason's ways are  
A type of Existence  
And his persistence  
Is as the days are  
Of men in this world.*

*The future hides in it  
Gladness and sorrow,  
We press still thorow,  
Naught that abides in it  
Daunting us—onward.*

*And solemn before us  
Veiled, the dark Portal,  
Goal of all mortal;  
Stars silent o'er us,  
Graves under us silent.*

*While earnest thou gazest  
Comes boding of terror,  
Comes phantasm and error  
Perplexes the bravest  
With doubt and misgiving.*

*But heard are the Voices—  
Heard are the Sages,  
The Worlds and the Ages:  
“Choose well; your choice is  
“Brief and yet endless;*

*“Here eyes do regard you  
“In Eternity's stillness;  
“Here is all fullness,  
“Ye have, to reward you.  
“Work, and despair not.”*

The word “thorow” (first stanza) is an obsolete variant of “thorough” meaning “through,” “forward,” “ahead,” or “onward.”

No short poem could more beautifully express the Masonic legend and doctrine; of continuity from “time immemorial”; of hope so great that though we ascend the Winding Stair of life without knowing whether gladness or sorrow are hidden in the future, still we climb, pressing ever onward, undaunted; of the terror and fear of the “grim tyrant,” the voiceless grave, the unrevealed mystery; of the comfort and hope of the immortal voices from sage, experience, history and nature; of those “eyes” which “regard you” from beyond—does not Freemasonry teach of an All Seeing Eye?—of that “all fullness” of the future which is ours if we “choose well”—choice brief as a moment, result endless as eternity! And finally, that courageous, inspiring closing admonition—“work—and despair not!”

It is as impossible to compress the mighty allegorical drama of Faust into a paragraph as to do the same for Hamlet. Goethe did not invent the character of Faust, nor the legend of his “selling himself to the devil.” Faust was an actual historic character, a “scoundrelly magician and astrologer” about whom legends clustered. In 1587, Faust appears as the hero of a popular book, in which the Doctor (Faust) turns from God in the pride of his strength and knowledge. He sells his soul to the devil in return for a life of pleasure, luxury and gratification of desire on earth.

Goethe added to the old legend a tender and tragic love story and wove into it a philosophic content entirely foreign to the material which began as an old wives tale, expanded into a plot for puppet shows, and finally became a popular book. He makes of Faust a student and a thinker, but also a man, with all of man's

desires. Mephistopheles is the wily and specious tempter; Margurite is part of the bait. Throughout the tragedy the struggle for ascendancy between good and evil is made manifest, just as in the Masonic drama. It is here that the keen student of Freemasonry and the lover of Goethe find so many contacts between mind of the poet and teachings of the Fraternity. As in the Legend of Hiram Abif, Faust at last finds that evil may not forever strive successfully with good; his final and greatest satisfaction is not in selfish pleasure, which means death for the soul, but in work for humanity.

Difference of language, of Rite, and of age, make Masonic parallels in Goethe's works and the story and ritual we know anything but literal. Such a study of an author is not for the literal minded. To read Goethe literally is on a par with scanning Hamlet's soliloquy for knowledge of the physical phenomena of sleep! To discuss the Legend of Hiram Abif from a literal standpoint is wholly to miss its significance and its beauty. Goethe makes of his great character an allegory; allegorically, Faust and Hiram are not unlike. Though one first resists while the other first yields to severe temptation, in the end the same lesson is taught by both—that truth overcomes error and evil, and that the divine is always within humanity do we but seek far enough.

However, it is not only in Faust, the greatest of his many works, that the interested Freemason will find the influence of the gentle Craft upon the great German poet. Wilhelm Meister's progress is through what may be called a series of apprenticeships (at least they are periods of learning) to a stage of “further light” in which he learns that only by reverence for God, man and self can a firm character foundation be builded. Werther, Egmont and Gotz von Berlichingen, are all exemplars of the poet's concern for inner spiritual freedom. Iphigenia denies the traditional barriers of race and religion, just as does Freemasonry today (and has, ever since the Mother Grand Lodge of 1717). Both poet and Fraternity contend for the right of the individual to erect his own spiritual plumb line, as told by Amos of the Jehova of old who said “I will set a plumb line in the midst of my people Israel, I will not again pass by them any more.” In Tasso the hero is seriously threatened with political and social powers but overcomes them by faith in the God-given powers within him.

It may be argued that as these are themes of poets and playwrights of all ages, there is no more reason for ascribing a Masonic origin for them in Goethe's works, than to reason that Shakespeare must have been a Mason because in many of his plays truth overcomes error, wrong is supine against right and virtue triumphant over evil.

The difference is that we know Goethe to have been an interested, thoughtful and zealous Freemason: Lodge Amalia celebrated the fiftieth anniversary of his initiation with the aged but still vigorous poet taking part in the celebration. Of this important event in Goethe's life, Brother Otto Caspari has beautifully written:

“On to old age he remained the intellectual center of Amalia Lodge. It was a sacred and hal-



lowed day when Goethe celebrated his fiftieth anniversary in the temple at Weimar. There he stood, the great and venerable poet, who had lived to see so much—the symbol of true and pure human love, no hypocrite, openly confessing his human weaknesses, but relying on his noble, good and imperishable heart, of which it has been said 'Goethe's heart, which but few people knew, was as great as his intellect, which everybody knows.'

"It must have been an impressive moment, when the grand old Mason, after receiving numerous ovations, responded by citing that Masonic poem which shows us clearly how he, an aged man, had retained eternal youth and love in his heart. He praised Freemasonry as the sublime and everlasting union of humanity."

## The Land of the Pharaohs

W. Bro. Percy Rockliff, P.A.G.D.C. (accompanied by W. Bro. Sir George Royle, C.B.E., P.A.G.D.C.) recently took a health cruise to Egypt, and was good enough to give a few impressions of his visit, which are summarized below.

From the Masonic point of view, Bro. Rockliff stated that he found little of note. The triangle figured in some of the mural decorations, and threes and sevens were in evidence in most temples—the former in the number of the principal shrines therein; the latter in the number of columns in particular sections thereof.

*Its Religion.*—After studying Egypt's monuments, it became obvious that the Jewish Ark of the Covenant bore a sacred affinity to the Sacred Boat of the ancient Egyptians, which also was kept in the inner sanctuary, the latter being entered by the chief priest once a year, when the sacred boat was borne in procession. The serpent, too, was a component part of the old Egyptian faith, and the principle of the resurrection of the body a cardinal point therein, as the contents of the tombs of the kings amply testify.

From his earliest days the Egyptian was a farmer. Small wonder, therefore, that he worshipped the sun as the source and giver of life. Even the kings never forgot the beginnings of their ancestry, and the shepherd's crook and the flail were the symbols of royalty, as the orb and sceptre are with us. In the same way, who can wonder that the early Egyptian made gods of those who assisted him in his calling—the dog, then (as now) his friend, and the ox which gave him milk, butter, cheese, meat and hide.

*Its Visitors.*—To the tourist, undoubtedly, many attractions are held out. Ruined temples going back to early Biblical history; the tombs of the kings; the Pyramids and Sphinx, mosques and minarets; the romance of the Caliphs, veiled women, etc., etc. But it were better to retain one's belief in all these as depicted by the artist, or in the propaganda pamphlets of the travel agencies, than risk the disillusionment of the actuality. For a grievous disappointment awaits the tourist. The Pyramids fail to convey to the eye an appearance of great size, and a native, in exchange for the promise of 2s. 6d., undertakes to run up and down

The greatest of men have to die; Goethe was called to the Celestial Lodge Above on March 22, 1832.

Pathetically, yet most beautifully, his last words were Masonic—Masonic in the language of the Craft all Freemasons of all lands and all Rites know. Perhaps this cry was but a physical craving for increased illumination as his eyes failed him. But thinking of his life, and the stupendous gifts he made to mankind, the urge to learn, to know, to reach out into the unknown for the solution of all mystery, which breathes through many of his poems and dramas, it is difficult to think of them except as symbolic of the man, his works, his Freemasonry and his character.

With his last breath, Goethe cried the immortal phrase—"More light!"

the largest of them in eight minutes. To-day they present the appearance of crumbling masses of masonry, and the area around their bases bears every resemblance to a large and untidy stonemason's yard. From the Sphinx, now that the body has been excavated from the sand, one is kept at a respectable distance. It is more compelling as an item of interest than the adjacent Pyramids, but the main purpose of these monuments of Giza at the present time would appear to be to form a background for the tourist's portrait seated upon a camel conveniently provided by an enterprising photographer.

The tombs of the kings—and queens—in the mountain range facing Luxor are aptly placed. It is indeed the valley of the dead. Not a blade of grass is to be seen; the solitude, before the tourist era began, must have been profound.

The ancient rulers of Egypt began the excavation and decoration of their tomb from the beginning of their reign. This probably accounts for the smallness of poor Tutankamen's domain among the giant tombs immediately adjacent to his own, for he reigned but a few years. The size of Tutankamen's tomb accounts, too, for the piled-up condition of its contents when discovered. What treasures must have fallen into the hands of those who, ages since, robbed the mightiest of these tombs, can best be conjectured after seeing the collection from Tutankamen's grave which now reposes in the museum at Cairo. The tomb was, in essence, a house of many rooms, each furnished for a different purpose, as is the case with our own residences; and the innermost chamber, which contained the sarcophagus, was sometimes as many as 300 feet within the solid rock.

Truly amazing must have been the industry and patience of those who toiled in those far-off days—whether artist, craftsman, or slave—bereft as they were of all modern engineering means of aiding the builder.

As for the ruins of their temples, the Egyptian government are now fully alive to the value of making their country the world's touring ground. But they are carrying the work of restoration to extremes, and the

modern cement is being covered with ink and crayon inscriptions and drawings after the manner of their forefathers in such a way as to endeavor to deceive the unpractised eye.

*Its Women.*—The mysticism of the East, portrayed to our imagination by its veiled women, is another bitter pill for the tourist to swallow. The veil is worn both by the ugly and the otherwise, and the former seem largely to predominate. To see these women trailing their long skirts through the dust and dirt of this country would be sufficiently appalling were one sure that a bath would follow the walk. But we were credibly informed that such a thing as a bath was, to the mass of the population, unknown, whilst even the washing of the hands and face was (again in the mass) a rarity. Certain it is that soap is a luxury, and even in the deluxe hotels of Cairo and Luxor it is conspicuous by its absence from bed and bathrooms.

The women of Egypt work hard at manual labor. Not only are they the proverbial carriers of water, but of every other commodity, including food for the cattle. Indeed, if there is anything to be borne on foot, it is the woman's province to be the bearer, while her lord bestrides his donkey, or rocks himself to sleep on his camel. Those to whom the motion of the sea is anathema should 'ware the camel's hump.

In the fields also the women take their share of the daily toil. The tools of husbandry are of the most primitive description, the only evidence of mechanical aid seen by me during our journeyings of nearly 1,500 miles being the advertisements of a well-known tractor, and as one notes the oxen at the water-wheel and men laboriously turning an even simpler appliance for bringing the Nile water up the bank, one's thoughts are inevitably carried back hundreds—may be thousands—of years.

*Its Sanitation* — From the point of view of one's health, sanitation is practically non-existent, and the

impression gathered as soon as one leaves Port Said in the train is that the condition of the poor in Egypt is more terrible than in any other country in the world. A mud hut, with little or no roof, is to them a palace. Some serve for habitation nothing but a small enclosure in the sand, surrounded by tall reeds, this magnificent accommodation being shared by both humans and animals. Even in the principal cities, slums and desolation exist cheek by jowl with the most modern buildings. Of treated roads there are but few (not a single one at Luxor), and the dust created by motor cars may be imagined. Eyes, nostrils and lungs all suffer as a consequence, and this is a substantial offset against the glorious sunshine which prevails.

Fortunately, Englishmen are not responsible for the domestic government of Egypt, and its own inhabitants much prefer to drink the free water of the Nile as it flows on its way to the sea than pay for a pure water supply in the few places where such has been provided.

To those politicians who honestly believe that in our own country things are not all that they might be, one can with confidence recommend a visit to this land, which was possessed of no mean civilization in days when Britain was merely the abode of the cave man. By comparison, England is undoubtedly much nearer being a country fit for heroes to live in than some have been content to believe.

*Its People.* — Above all things, the present-day Egyptians—men, women, children—are a nation of beggars. Their mendicancy and persistent appeal for backsheesh make the tourist's life a constant misery, whilst the art of partly doing a thing, leaving it to another to continue and to a third to complete, is practised to perfection in order that as many as possible of the inhabitants may batten upon the unfortunate traveller.—*The Freemason.*

## Belated Reinstatements

At the most recent session of the Grand Lodge of Maine the grand master in his annual address took up the question of reinstatements. Many of them had been reported during the year and the grand master asked the question, "How many of these reinstatements are actuated by a sincere desire to again become actively associated with an organization which at one time they considered of sufficient merit to prompt them to join it, and how many are actuated by a less worthy motive?" His words on this important subject may well be taken to heart generally. He says: "When, as in some cases, a Mason after being suspended for non-payment of dues goes for a period of twenty or more years without paying any attention to the order, and then, after approaching or perhaps having reached old age, comes forward with the request that he be reinstated, one cannot help wondering if this may not be an effort to get under cover during the rest of his non-productive years. I think discretion should be used regarding these reinstatements, and their motives, so far as possible, be investigated."

The grand secretary of the same state also had something to say on the same subject. He cited the case of a member who had been suspended for non-payment of dues and, after thirty-two years of indifference, asked to be taken in again and was placed on the roll without question. The grand secretary wrote: "When his card was written up the date of his originally receiving the degrees showed that he must have been eighty-two years of age when reinstated to membership."

Such cases as those cited have a false and hollow sound. They savor strongly of that selfishly acquisitive motive which seeks to demand something for nothing "and be quick about it!" They mutely relate the story of men who, either unable or unwilling to pay their dues, allow themselves to be suspended. We take no chance of being untruthful when we say that no lodge of Masons will deprive a brother of his membership if he makes manifest the desire to retain it. A lodge will remit his dues if he is obviously unable to pay or will carry him along for an almost indefinite length



of time should he show the disposition to pay when able to do so. It follows, therefore, that suspended members are almost invariably those who themselves determine to drop their Masonic connection. They go through the years indifferent to Masons and Masonry, finding their friends and associations elsewhere than in the fraternity, giving no financial or other assistance to our institution in its good works, and when, after twenty or more years, they find themselves failing, have no accumulation of means to take care of them in old age, and their earning power has departed, they come back with the claim that, having been Masons at one time, Masonry should take care of them in their dependence. No sane man, having deliberately discontinued his life insurance, would expect to be able to collect dividends upon it.

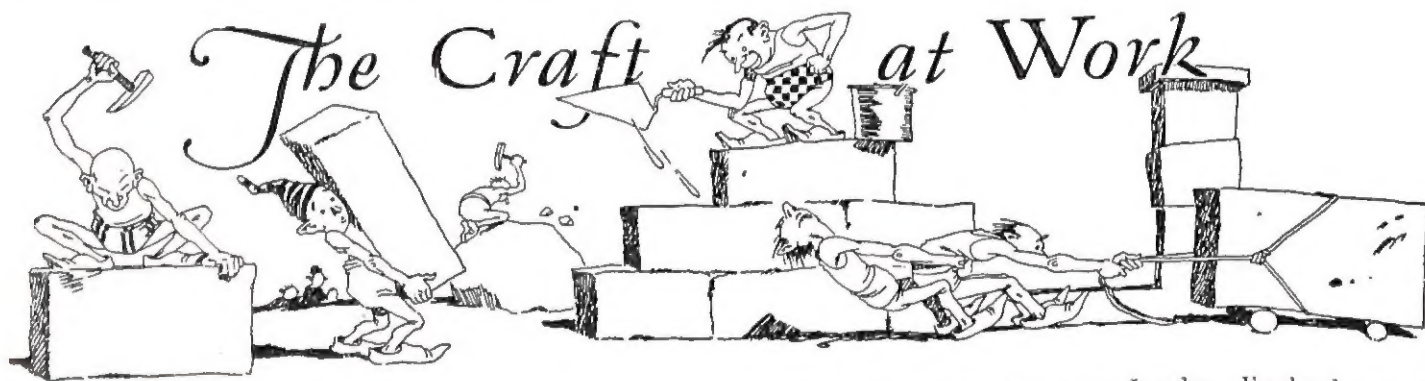
Masonry, however, is not a cold-blooded business proposition but a brotherhood. That means that it will go further in the relief of a brother than his own actions really deserve. It will forgive some lapses and shortcomings and still continue to do its part in charity. But a lapse of twenty or more years is unmistakable evidence of a desire to dissolve the fraternal bond. It is two decades of intended absence, of refusal to have anything to do with the brethren, of selfish withholding

of dues and of deliberate evasion of all calls to aid in the relief of other Masons who may be in need. To return after so long a period of willful neglect has the appearance of high-powered effrontery.

Also to be considered are the brethren who, after neglecting Masonry for a long time while engaged in active business pursuits, find themselves with more leisure in later life, feel a mellowing of disposition and a returning of interest in their fellows, and come back to us with the intention of atoning as far as possible for their previous fraternal shortcomings. Such men are usually sincere in their desire to resume brotherly associations and become helpful and valuable members.

The obvious course for lodges to pursue upon receiving applications for reinstatement after long periods of neglect is to make the closest investigation of the motives of the applicant and weigh carefully the easily ascertained history of his particular case. Masonry has no wish to abdicate its position as the fraternal helper of its members, but wants to take the most charitable view of small faults and discrepancies. But as an institution it is definitely opposed to being imposed upon as one of those witless persons of whom P. T. Barnum said there was "one born every minute."

—Masonic Chronicler.



#### NOVEMBER ANNIVERSARIES

Voltaire, who was born at Paris, France, November 24, 1694, was made a Mason in the Lodge of the Nine Sisters at Paris, in 1778. Following his death a "Lodge of Sorrow", or Masonic service, was held on November 28, 1778, at which Benjamin Franklin officiated.

Andrew McNair, doorkeeper of the Pennsylvania Assembly, became a fellowcraft in Lodge No. 3, Philadelphia, Pa., November 21, 1755. He it was who rang the Liberty Bell for the reading of the Proclamation of Independence.

Peyton Randolph, first president of the Continental Congress, received, on November 6, 1773, a warrant from Lord Petrie, Grand Master of England, constituting him master of the Masonic lodge at Williamsburg, Va.

Noble Jones, first physician in the Colony of Georgia, and a captain of Governor Oglethorpe's militia, was made a Mason in Solomon's Lodge No.

1, at Savannah, in 1734, and was known as the "first Mason initiated in Georgia." His death occurred at Savannah, November 3, 1775.

Samuel H. Parsons, Revolutionary officer, and one of the first judges of the supreme court of the Northwest territory, Ohio, was drowned in Big Beaver River, Ohio, November 17, 1789. He was one of the original members of American Union Lodge, later affiliating with St. John's Lodge No. 2, Middletown, Conn.

Robert Burns, famous Scottish poet, was, on November 30, 1792, elected senior warden of St. Andrew's Lodge No. 179, Dumfries, Scotland.

Dr. Moses Holbrook, fourth grand commander of the Southern Supreme Council (1826-44), was initiated in Middlesex Lodge, Framingham, Mass., November 13, 1804. On November 15, 1822, he was admitted as a member of the Supreme Council.

Joseph Brant (Thayendanege), Mohawk Indian chief, who was made a

Mason in London, England, in 1776, died at Wellington Square, Canada, November 24, 1807.

John Drayton, Grand Master of South Carolina, and Governor of that state, died at Charleston, November 27, 1822.

Marquis de Lafayette was, on November 28, 1824, elected to honorary membership in Fredericksburg (Va.) Lodge No. 4.

Gen. William Hull, Governor of Michigan Territory (1805-12), and first master of Meridian Lodge, Natick, Mass. (1797), died at Newton, Mass., November 29, 1825.

Ernest Augustus, Duke of Cumberland, fifth son of King George III, was, on November 1, 1928, elected grand master of the Grand Lodge of Hanover.

Gen. Philip Reed, Revolutionary officer, and United States Senator from Maryland (1806-13), died at Huntingtown, Md., November 2, 1829. He was a member of Lodge No. 2, Chestertown, Md.

James A. Garfield, twentieth United States President, was born November 19, 1831, at Orange, Ohio, and was initiated in Magnolia Lodge No. 20, Columbus, Ohio, November 19, 1861. He was raised in Columbus Lodge No. 30, November 22, 1864, by request of Magnolia Lodge.

James H. Hopkins, tenth grand master of Knights Templar, U. S. A. (1874-77), was born in Washington, Pa., November 3, 1832.

Edwin T. Booth, noted Shakespearean actor, and member of New York (N. Y.) Lodge No. 330, was born at Belair, Md., November 13, 1833.

Albert Edward, Prince of Wales (later King Edward VII), was born November 9, 1841, at London, and in 1874 was elected grand master of the Grand Lodge of England. He attained the thirty-third degree in the Scottish Rite of that country.

General Montfort Stokes, Governor of North Carolina (1830-32), and an officer in the grand lodge of that state, died at Fort Gibson, Okla., November 4, 1842.

Robert E. Withers, Grand Master of Virginia (1871-73), and United States Senator from that state (1875-81), became a member of Eureka Chapter No. 10, R.A.M., Lynchburg, Va., in November, 1852.

John Philip Sousa, famous march composer, was born at Washington, D. C., November 6, 1854, and was raised in Hiram Lodge No. 10, of that city, November 18, 1881.

Richard Vaux, who as grand master, laid the corner-stone of the Philadelphia Masonic Temple in 1868, became a member of Philadelphia Commandery No. 42, K.T., November 16, 1855.

Charles B. Aycock, Governor of North Carolina (1901-05), and grand orator of the grand lodge of that state, was born in Wayne County, N. C., November 1, 1859.

Warren G. Harding, twenty-ninth President of the United States, was born at Corsica, Ohio, November 2, 1865. He was a member of both Scottish and York Rites, as well as the Mystic Shrine.

Jacob Collamer, Postmaster General under President Taylor (1849-50), and later U. S. Senator from Vermont, died at Woodstock, Vt., November 9, 1865. He was a member of Rising Sun Lodge No. 7, Royalton, Vt.

Frank A. Marshall, author of the De Molay Ritual, was born at Leavenworth, Kansas, November 13, 1865, and on November 16, 1916, received the thirty-second degree at Kansas City, Mo.

Zachariah Chandler, Secretary of the Interior under President Grant (1875-

77), and a member of Detroit (Mich.) Lodge No. 2, died at Chicago, Ill., November 1, 1879.

Isaac L. Patterson, Governor of Oregon (1927-29), was passed in Salem (Ore.) Lodge No. 4, November 16, 1881.

John Q. A. Fellows, Grand Master of Louisiana (1860-66), ninth grand master of Knights Templar, U. S. A. (1871-74), and an active member of the Southern Supreme Council, died at New Orleans, La., November 28, 1897.

John Wanamaker, noted merchant, and Postmaster General under President Harrison, became a Royal Arch Mason in Abington Chapter No. 245, Jenkintown, Pa., November 13, 1900. On November 15, 1912, he became a Scottish Rite Mason at Philadelphia.

Francis E. Warren, first Governor of Wyoming (1890), and U. S. Senator from that state for many years, received the thirty-second degree at Cheyenne, Wyo., November 23, 1900. His death occurred at Washington, D. C., November 24, 1929.

Robert I. Clegg, Masonic editor and historian, was passed in Tyrian Lodge No. 370, Cleveland, Ohio, November 22, 1905.

Earl Robert, British army officer, who served with distinction in India and South Africa, and who in 1895 was senior grand warden of the Grand Lodge of England, died at St. Omer, France, November 14, 1914.

Warren L. Thomas, Grand Master of Kentucky (1880), and seventeenth grand master of Knights Templar, U. S. A. (1895-98), died at Tucson, Ariz., November 23, 1914.

Alva Adams, Governor of Colorado for three terms, received the thirty-third degree, and was crowned active member in Colorado of the Southern Supreme Council, November 6, 1917. On November 1, 1919, he affiliated with the Scottish Rite Bodies in Pueblo, Colo. His death occurred at Battle Creek, Mich., November 1, 1922.

Thomas S. Martin, U. S. Senator from Virginia (1894-1919), and a member of Scottsville (Va.) Lodge No. 4, died at Charlottesville, Va., November 12, 1919.

Earl Douglas Haig, British Field Marshal, was on November 30, 1925, reappointed Junior Grand Deacon of Scotland, and was, on November 30, 1926, appointed senior grand deacon.

Lord Blythwood, grand master Mason of the Grand Lodge of Scotland (1926-29), and an active member of the Supreme Council of that country, died at his home near Renfrew, Scotland, November 14, 1929.

Clarence D. Clark, U. S. Senator from Wyoming (1895-1917), and a

thirty-third degree member of the Southern Jurisdiction, died at Evans-ton, Wyo., November 18, 1930.

#### LIVING BRETHREN

Fay Hempstead, poet laureate of Freemasonry, and grand secretary of Arkansas since 1881, was born November 24, 1847, at Little Rock, Ark., and on November 23, 1901, received the thirty-third degree in the Southern Jurisdiction.

Charles H. Merz, M. D., Masonic author and lecturer, was born at Oxford, Ohio, November 7, 1861, and is a member of both York and Scottish Rites.

William H. Murray, Governor of Oklahoma, was born near Collinsville, Texas, November 21, 1869, and is a member of the Scottish Rite bodies at McAlester, Okla.

Samuel A. Baker, former Governor of Missouri, and former state superintendent of schools, was born at Patterson, Mo., November 7, 1874, and is a member of Jefferson Lodge No. 43, Jefferson City, Mo.

Ibra C. Blackwood, Governor of South Carolina, and grand master of that state, was born at Spartanburg, November 21, 1878.

Roland H. Hartley, Governor of Washington, received the master Mason degree in Cataract Lodge No. 2, Minneapolis, Minn., November 26, 1885.

Floyd B. Olson, Governor of Minnesota, was born at Minneapolis, November 13, 1891, and on November 21, 1917, became a member of Hennepin Lodge No. 4, of that city.

Clarence M. Dunbar, past Imperial Potentate of the Mystic Shrine, became a member of Bristol Lodge, Attleboro, Mass., November 19, 1896.

Daniel W. Turner, Governor of Iowa, became a Mason in Instruction Lodge No. 275, Corning, Iowa, November 22, 1901. On November 15, 1929, he received the thirty-second degree at Des Moines.

George H. Dern, Governor of Utah, received the thirty-second degree at Salt Lake City, November 17, 1904.

Earl C. Mills, Imperial Potentate of the Mystic Shrine, received the thirty-second degree at Des Moines, Iowa, November 22, 1907.

Will Rogers, famous comedian, became a member of Akbar Shrine Temple at Tulsa, Okla., November 20, 1914.

George B. Dolliver, past Grand Master of Michigan, received the thirty-second degree at Grand Rapids, November 1, 1918.

William G. Conley, Governor of West Virginia, affiliated with Charles-



ton (W. Va.) Lodge No. 153, November 13, 1919.

Harry F. Byrd, former Governor of Virginia, was made a Mason in Winchester Hiram Lodge No. 21, in November, 1925.

Prince of Wales was installed as master of St. Mary Magdalen Lodge No. 1523, London, in November, 1925.

Lord Belhaven and Stenton was elected Grand Master Mason of the Grand Lodge of Scotland, November 5, 1931.

Warren E. Green, Governor of South Dakota, received the thirty-second degree at Yankton, S. D., November 19, 1931.

#### NEWS OF WORLD FREEMASONRY

By CYRUS FIELD WILLARD, F.P.S.

The Grand Lodge of Palestine, recently organized, we are informed by our corresponding member at Jerusalem, is not recognized by the United Grand Lodge of England and the Grand Lodge of Scotland, who have lodges there. There was an attempt of outsiders to form a grand lodge of seven lodges formerly belonging to the National Grand Lodge of Egypt, which split in two, with neither side being recognized by the grand lodges of Europe, who know the facts, although some grand lodges in the United States have recognized one faction and some the other faction.

\* \* \*

In Roumania there is the National Grand Lodge of Roumania, which is recognized by the United Grand Lodge of England. The Grand Lodge of Transylvania has recently united with the National Grand Lodge of Roumania. There is also the Grand Orient of Roumania, which was organized by agents of the Grand Lodge of New York, but this is not recognized by the United Grand Lodge of England.

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The idea of "exclusive jurisdiction" is not as tenaciously held in Europe as in the United States, and hence the Grand Orient of France did not protest so strongly against the invasion of its territory in Syria, a territory under the mandate of France, and the formation

of a district grand lodge under the Grand Lodge of New York, as the latter did over the formation of the French lodge "Atlantide" at New York.

\* \* \*

Some American Masons have asked what is the difference between a grand

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## The Masonic Craftsman

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lodge and a grand orient. "Grand Orient" means "Great East", and in many Masonic bodies so named it controls the Scottish Rite degrees as well as the three symbolic degrees.

\* \* \*

Gradually, however, the Scottish Rite degrees are being separated from the symbolic degrees and turned over to supreme councils, which are independent of any other body, as we have it in the United States.

\* \* \*

The three symbolic degrees are gradually divorcing themselves also from the Scottish Rite degrees, although it should be remembered that it was the Scottish Rite that started the Blue Lodge Masonry in nearly all the later European and South American countries.

\* \* \*

Speaking of "exclusive jurisdiction", there were nine grand lodges in Germany, of which three would only admit Trinitarian Christians. When they tried to fetter the minds and actions of their members, whole lodges threw up their charters, resigned in a body, and applied for charters in the Symbolic Grand Lodge of Germany, which was started to give freedom of religious belief to German Freemasons. Now these nine grand lodges, some of whom exercise concurrent jurisdiction, suddenly discovered there is no room for 10 grand lodges, while there is room for 9.

\* \* \*

Talking of Christian grand lodges, the grand lodges of Sweden, Norway and Denmark are not only sectarian Christian bodies, but they are also aristocratic. They are not only opposed to the universal character of Freemasonry such as we have it in the United States. Where we admit any man as long as he is a good, moral man, without regard to his religious opinions, but he must belong to the titled or moneyed aristocracy. In Sweden and Denmark the King is the hereditary grand master, and this control of Masonry makes their seat on the throne more secure, which of course is not "politics" from their standpoint.

\* \* \*

There have, however, recently been formed grand lodges in Norway and Denmark that are based on the democratic principles which prevail in our republic. They have not applied for recognition to American grand lodges, which should be the first to welcome Masonic lodges based on our own democratic ideals, rather than those based on "the divine rights of kings"



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### NEW TEMPLAR HEAD

Very Eminent Sir George L. Dodd, of Wrentham, was unanimously chosen grand commander of the grand commandery of Knights Templar and the appendant orders of Massachusetts and Rhode Island, in the Masonic Temple, Boston, on October 25th. Right Eminent Sir Benjamin F. Downing, of Newport, presided.

Eminent Sir William S. Hamilton, of Williamstown, was chosen deputy grand commander; Arthur S. Vaughn, of Providence, grand generalissimo; Harold W. Sprague, grand captain general; Harry P. McAllister, of Worcester, grand senior warden; Charles T. Converse, of Springfield, grand senior warden; William H. Emerson, of Brockton, grand treasurer; Martin J. Pleschinger, of Chelsea, grand recorder; George T. Everett, of West Somerville, grand standard bearer; Adelbert E. Place, of Providence, grand sword bearer; William A. Graham, grand captain of the guard; Herbert F. Sawyer, grand sentinel; Harrison Hyslop, of Newtonville; Arthur A. Stewart, of Lowell; John E. Rines, of Haverhill, and Arlan M. Spencer, of Springfield, division commanders.

Eminent and Rev. Francis W. Gibbs continues as grand prelate, with Dr. Clarence A. Barbour as associate prelate.

Installing officer was Right Eminent Sir Frederick I. Dana, of Providence, R. I., inspector instructor.

Invited guests at the conclave were Maurice E. White, grand commander, and Arthur L. Lee, past grand commander of Pennsylvania; George M. Clay, grand commander Vermont; George B. Lord, past grand commander New Hampshire; Charles H. Hadlock, grand commander, and George O. Likletter, past commander, New York; Mark Morris, past grand commander, Michigan; C. Byron Lear, grand commander, New Jersey; Ansel A. Packard, deputy grand commander, Connecticut; Isaac N. Jones, grand commander, Maine; John R. Temple, past grand commander, Vermont; Frederick W. Hamilton, 33d degree deputy of the Grand Lodge of Masons in Massachusetts; Alden B. Leffer, head of the Grand Council Royal and Select Masters of Massachusetts; Jesse E. Ames, grand high priest of the Grand Chapter of Massachusetts; Curtis Chipman, Grand Master of Masons in Massachusetts.

These guests were at the meeting of Massachusetts and Rhode Island Association of Knights Templars, held in the Boston City Club, on the evening

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of October 24th. Past Commander Frank O. Clark, president of Boston Commandery, presided.

During and after the dinner there was music by the orchestra of Palestine Commandery of Charlestown, Eminent Sir Otto F. Hauck, past commander, conductor. Frank Field was heard in baritone selections.

The committee on entertainment consisted of Eminent Sirs Alvah W. Rydstrom, Alpha R. Sawyer and Harry J. Kenworthy.

George L. Dodd, the new grand commander of the Grand Commandery of Massachusetts and Rhode Island, is a merchant. He is a graduate of the Chauncy Hall School. He was a member of the state Senate in 1925 and 1926, and has been active in town affairs at Wrentham.

He is a member of Washington Lodge, A. F. and A. M.; also of Mt. Vernon Royal Arch Chapter, Boston Council, Royal and Select Masters, and a past commander of Joseph Warren Commandery, Roxbury.

### FELLOWS OF THE PHILALETHES SOCIETY A World-wide Representation

In every group of society and life, the component parts of that group are the determining factor in its efficiency and usefulness and it is the men who compose any society which fixes its status and the sphere of its influence.

Composed of men selected for service and ability, the Fellows of the Philalethes Society are Masons who have contributed to the greatest good of the Craft throughout the world, and who have banded themselves together for more intensive, constructive work to make the Masonic world a better place in which to exemplify the tenets and precepts of Masonry.

Dedicated to Truth, in whatever form or condition it is found, the International Philalethes Society finds itself blessed by Fellows of devotion and dedication to its ideals. That, through knowledge and personal service, these men carry on in the most satisfactory and successful manner, their names are published, that those who read may know the type and caliber of men who have been thus elevated to the position. Fellow of the Philalethes Society. Here they are:

### FELLOWS OF THE PHILALETHES SOCIETY; WHO THEY ARE

1. Cyrus Field Willard was editor of *The Master Mason* for six years at San Diego, and also member for the same time of the Committee on Masonic Education of the Grand Lodge of California. Writer now for many Masonic publications at home and abroad.

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Suggested formation of the Philaethes Society and was its first president. Resigned when first secretary died to take position of secretary, and has been in that position ever since, and brought the Society to its present position.

2. Alfred H. Moorhouse became president of the Society after the death of our beloved Brother Robert I. Clegg, the second president. Brother Moorhouse for 20 years has been the publisher as well as the editor of the MASONIC CRAFTSMAN, of Boston. He has shown a grasp of the fundamentals of Masonry which has won him international recognition.

3. Henry F. Evans, the first vice-president, is the hard-working editor of the *Square and Compass* of Denver, Colorado, and gets out a very creditable magazine, of which Brother A. E. Valentine is the owner and business manager. He was one of the earlier Fellows to see the possibility of the Society, and has helped its growth materially.

4. William C. Rapp, second vice-president, is one whose trenchant pen is known throughout the width and breadth of the United States. His *Masonic Chronicle*, published in Chicago, appeals to a larger number of Masons in that city than there are in the whole of Germany or France, but being a weekly, it is not so well known abroad as some of the monthlies, although it exercises a greater influence among its own constituency. He is the principal owner, as well as its editor.

5. Ernest E. Murray is the treasurer of the Philaethes Society, but up to the present time has not been overworked. He is well known for his writings in the *New Age* Magazine, and has also had articles published in *Ars Quatuor Coronatorum*, and recently an article has been translated into French for publication in a magazine at Paris. His address is Billings, Montana, which is given for those desiring to make donations to the work of the Society, or bequests.

6. Louis Block is past grand master of Iowa, is its fraternal correspondent, and a well-known writer, always worth reading. He is now the active sovereign grand inspector general for Iowa, as well as a judge on the bench at Davenport, Iowa, so he has no idle moments. Delivered memorable oration on Albert Pike before the Supreme Council, Southern Jurisdiction.

7. Dr. Ernest Crutcher has written much for *The New Age* magazine and other magazines. His writings on the influence of tobacco on the ductless glands caused the secretary to stop smoking cigarettes after smoking them for 35 years.

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8. Brother W. England is the best known Masonic writer in Australasia and has had many of his articles published in American magazines and been commended for their scholarly nature.

9. Reginald V. Harris is King's Counsel and also Grand Historian of the Grand Lodge of Nova Scotia, at Halifax. He has written much on other subjects as well.

10. Dr. Charles H. Merz has the courage of his convictions, as is shown in his well-known book, "Guild Masonry in the Making." This is gradually changing independent thinking about Anderson, and the formation of the Grand Lodge of England. He is the American representative of the Operative Society of Freemasonry.

11. Emerson Easterling of Ashland, Oregon, has written much for *The New Age* magazine and other magazines. He succeeded Louis Block as treasurer and was succeeded by Ernest Murray.

12. Rev. Seneca A. Rear of Kirksville, Missouri, has written much on geometry and astronomical subjects for various magazines and his masterpiece on Babylonian astronomy was indeed a masterpiece.

13. Alfred H. Saunders is the editor and owner of the Educators Cinema Foundation and his written much on Rosicrucian subjects, having been a member of the Societas Rosicrucianae in Anglia, at London, and a friend of John Yarker.

14. J. Hugo Tatsch is one of the best known writers, as well as being vice-president of the Macoy Publishing Co. which publishes his books, of which he has written a number.

15. H. V. B. Voorhis is secretary of the New Jersey College of the Soc. Ros. in Anglia, secretary of his Royal Arch chapter and R. & S. council and a New York "commuter." Has written much on such subjects and especially on the Christian mysticism of A. E. Waite.

16. A. Gaylord Beaman is editor of Los Angeles Consistory Bulletin, and formerly editor of the *Masonic Digest* of that city. A very cultured gentleman and writer.

17. A. M. Hobb, of Pretoria, South Africa, was formerly editor of the *Masonic Journal* of South Africa, which is now consolidated with the *Masonic World* at Johannesburg. While he edited it, it was without doubt the largest and one of the best Masonic magazines published in the whole world, with the *Masonic World* a close second.

18. Reynold E. Blight, editor of the *Masonic Digest* of Los Angeles, which has grown under his editorship to be one of the best looking and best edited Masonic magazines in the world. He was formerly editor of *The New Age* at Washington and for nearly ten years the executive secretary of the Committee on Masonic Education of the Grand Lodge of California, in which he did such work as to place California in the fore-front of Masonic education.

19. N. W. J. Haydon is the secretary of the Toronto Society of Masonic Research and editor of a local paper. He has been a frequent contributor to *The Builder* and other Masonic magazines.

20. Lionel Vibert is well known everywhere that English Freemasonry is discussed. He is now secretary of "Quator Coronati," Lodge No. 2076, of London, and edits its publications and also edits *Miscellanea Latomorum*, a small pamphlet of Masonic notes and queries, and does so many other things, that his friends wonder how he can do so much and still keep his unfailing good humor.

21. Professor Charles S. Plumb is Grand Historian of Ohio, has been professor at the Ohio State University at Columbus for many years and when not hard at work in that city spends his vacations in the woods of Oregon. He has written much for Masonic magazines.

22. Oswald Wirth is the leading Ma-

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sonic editor of France, owning and editing at Paris, the Masonic magazine *Le Symbolisme* and has also written handbooks for entered apprentice, fellow-craft and master Mason, which are well worth reading, as well as many other books on the esoteric side of Freemasonry. He is well known all over Europe and many of his articles have been translated into English and published in American magazines.

23. John Mossaz is the Grand Chancellor of the "Association Maconique Internationale" (International Masonic Association) and edits its *Bulletin* at Geneva, Switzerland, which goes to all the 35 grand lodges which now compose that association, in Europe and South America.

24. Robert C. Wright is the author of "Indian Freemasonry" and Fraternal Correspondent of the Grand Lodge of Oregon, for which he is well-adapted as he reads French, Spanish, German, Portuguese and Italian. Has written much for Masonic magazines.

25. H. L. Haywood is one of the best known Masonic writers in America. He was the editor of *The Builder* at Cedar Rapids, Iowa, and gave it its standing. Later became editor of the *New York Masonic Outlook* published by the Grand Lodge of New York. He worked so hard in editing that magazine, making speeches before lodges and traveling thorough that big state, that his health broke down under the strain and he is now in New Mexico recuperating but still acting as contributing editor. His many books are well known to all Masonic students.

26. Armand Bedarride is one of the most beautiful writers on Masonry it has ever been our good fortune to read. His conceptions of Freemasonry are so delicately beautiful in French, and lose but little of their beauty by translation into English, as his ideas and images contain rare beauty. He is a successful lawyer at Marseilles, France.

27. N. Choumitsky is a member of the Grand Lodge of the Ukraine, in Russia, who has found refuge in France. He is a serious Masonic historian and has been aided by many documents from the archives of that grand lodge, which were sent to Paris for safety after the Bolsheviks got control, many of these documents, he says, were sent to Russia during the French Revolution (1789-1793). Being a member of his country's aristocracy he cannot go back to Russia.

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28. Jose Marchesi has written much on Spanish Freemasonry. Formerly a member of the Gran Logia Espanola, which has its seat at Barcelona, he is now a member of the Gran Oriente Espanol at Madrid. When Grand Commander Cowles visited Madrid he translated his speech, delivered in English, into Spanish, at the banquet given in his honor.

29. Leo Fischer, editor of *The Cable-Tow* at Manila in the Philippine Islands, is so well known by American Masons that it is hardly worth while speaking about such matters, for he is famous among Masons. He is official interpreter for the Philippine government and his paper is half in English and half in Spanish. He has also been acting as grand secretary during the illness of the incumbent.

30. R. J. Meekren was the editor of *The Builder* after Bro. Haywood was the editor, and when it was moved to St. Louis. He is another so well known as to need no introduction.

31. C. C. Hunt is Grand Secretary of the Grand Lodge of Iowa but his claim to recognition, as a Fellow, rests on his editorship of the Grand Lodge Bulletin, on which he has spent much time and which has contained many articles from his pen showing original research. He is also librarian of the magnificent Masonic Library at Cedar Rapids, Iowa, where all good Masonic writers would like to spend their last days in peace and comfort.

32. J. S. M. Ward is the author of "Freemasonry and the Ancient Gods," "The Sign Language of the Mysteries," "The Hung Society," "Who was Hiram Abiff" and many other books on Masonry, too numerous for further mention. He has written more books on Freemasonry than any other Masonic writer in England now living. He was one of the founders of the Masonic Study Society of London of which Sir Frederick Pollock is president.

33. Prof. Dr. Hugo Schmidt is the editor of the German Masonic magazine, *Iatonia* and lives at Hainichen in Saxony not far from Leipzig, where the magazine is published.

34. Maurice Cock is the editor of *La Revue M.* (Masonic Review) which is published at Brussels, Belgium. He was one of the earliest foreign Fellows of the Society, but was ill for a long time before he again took up his activities in the Society.

35. Mehmed Rachid Bey is the editor of the *Bulletin* of the Grand Orient of Turkey, published at Istanbul (Constantinople) Turkey. He was formerly Grand Secretary of that body, but in May, 1932, was elected deputy grand

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master and will probably preside at the biennial convention of the International Masonic Association at Istanbul in September, 1932. He looks like an American and writes French like a Frenchman.

36. Dr. Julius Fischer has written very interesting articles on Freemasonry in Roumania where he is living, at Brasov, and writes very well in English. He was formerly one of the grand officers of the Grand Lodge of Transylvania and when that country was allocated to Roumania by the Treaty of Trianon, that grand lodge saw itself obliged in the interest of harmony to consolidate with the National Grand Lodge of Roumania, which it did last year.

37. Sir Frederick Pollock is well known in England as the president of the Masonic Study Society which is devoted to the consideration of the mystical side of Freemasonry, as well as to its ritualism and symbology, and pays but little attention to the purely historical side which it leaves to other societies.

38. Philip Crossle of the Lodge of Research No. 200 of Dublin, Ireland has achieved a well-earned reputation in connection with J. Heron Lepoer as joint author of the History of Irish Freemasonry.

39. Lewis Spence of Edinburgh, Scotland, is best known for his monumental "Encyclopedia of Occultism," in which the article on "Freemasonry" shows a complete knowledge and mastery of the subject. He is also author of many other books and is now editing a quarterly magazine on the subject of the discoveries concerning Atlantis, which is issued from the Poseidon Press of that city.

40. Rudyard Kipling, Fellow of whom we all fell proud. We felt it would not be right to close our list of Fellows without at least inviting him to come to our Mess as "Fellow-Craftsman, no more and no less." The

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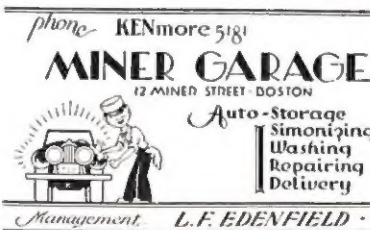
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man who wrote "My Mother Lodge Out There," "The Man Who Would Be King," "Kim," "For the Good of the Brethren," etc., has done more, perhaps, to spread the principles of Freemasonry, by his writings, than any other writer. So he was invited to become a Fellow and accepted.

This tells the story of the men who are fellows of the Philaethes Society. There are of course many good men who have been left out, as there are but Forty Fellowships. Every Fellow has the right to nominate his choice when there is a vacancy, by death or resignation, and no one can tell who may be nominated or elected. But the good men who are not Fellows can become Members, and hereafter as far as possible, the Fellows will be nominated from the Members of Corresponding Members, so they will stand a chance of Becoming Fellows later. We already have many such as Corresponding Members.—E.r.

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The Grand Lodge of Egypt has as grand secretary Abdul Younis, which body is not the National Grand Lodge of Egypt recognized by the grand lodges of Montana, Kentucky, and several others in the United States.

This new Grand Lodge of Palestine has been refused collaboration by the grand lodges of England and Scotland, both of which have lodges in Palestine.

**ENGLISH MASONIC ITEMS**

Henry J. Gardiner, who was initiated in a Canadian lodge about the year 1863, and later affiliated with the Royal Somerset House and Inverness Lodge No. 4, London, Eng., acted as grand steward of the grand lodge of that country in 1875, and led the procession into Albert Hall at the installation of the Prince of Wales (later King Edward VII) as grand master. In 1917 Mr. Gardiner was made past senior grand deacon of the United Grand Lodge of England. Though more than 90 years of age, he frequently attends lodge meetings.

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 ss.

Before me, a Notary Public in and for the State and County aforesaid, personally appeared EDWARD M. WATERMAN, who, having been duly sworn according to law, deposes and says that he is the business manager of THE NEW ENGLAND MASONIC CRAFTSMAN.

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

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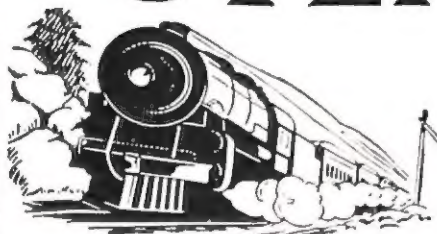
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